



C Corona
torum cura
torum.



C. 192 a 73

In constit. prouinc. Johis Pecham
de officiis archipresbyteri. Cap.
ignorant. sacerdos.



Is ordeynyd
and decreed by holy
chyrche / that euery
curate hauing cu-
re of soule / Shall
shewe & declare En-
to hye parisshe
four tymes in the
yere. The. iiii. artycles of the fayth / the. x.
comandementes of our lord god / the. vii.
workes of mercy. The. vii. dedely synnes /
with the braunchys therof. The. vii. pryncy-
pall Vertues / & the. vii. sacramentes of holy
chyrche / with other thynges necessarye / as
shall appere here after.

Wherfore fyrst & formost ye shall knowe &
Vnderstande / that there be. iiii. artycles of
the fayth: whiche euery man & womā is boude
stedfastly to beleue. Of theyse artycles. vii.
perteyne Vnto god almyghty by his diuynyte
or godhede / & the other. vii. perteyne Vnto
god almyghty by his humynyte or manhode.
The fyrste of the seven that perteyne Vnto

god almyghty: by his humanyte or godhede is
this. That we shall byleue in one god / one
in substance / & thre in persone. The. ii. we
shall byleue in the father Unbegotten / that is
Very god. The thyrde / we shall byleue in the
sonne / onely begotten of the father / that he is
also Very god. The. iii. we shall byleue in
the holy gost / equally pcedyng of the father &
of the sonne / that he is lyke wyse Very god.
The. v. we shall byleue that this one Very
god / father / sonne / & holy gost / hath made he
uen & erthe / that is to say / all maner creatur
es Visyble & inuisyble. The. vi. we shall by
leue that the chyrche catholycall is holy: & that
therin ben holy sacramentes / suffycient to all
maner of people for theyr saluacyon. The.
vii. we shall byleue that our bodyes shall ryse
agayne at the day of generall Iugemente &
be ioyned agayne to the soule / & than all they
that haue dyed in the fayth of holy chyrche / &
out of deedly synne shall haue ioy euerlastyng
and all they that haue dyed out of the faythe
of holy chyrche or in deedly synne / shall haue
payne in hell for euermore.

Of those. vii. artycles which perteyne to
god almyghty / by his humanyte or manhode.

The fyrst is this / that we shall beleue the
blessyd incarnacyon / that is to say / that the se
conde persone in trynyte **C**hryst Iesu / was
conceyuyd by operacyon of the holy gost / and
toke fleshe & blode of the glorious Virgyn
oure lady saynt Mary. **T**he. ii. that he was
borne of the same glorious Virgyn. **T**he
thyrde / that he dyed for vs vpon the crosse /
vnder the wyckyd iuge **P**ylate / & his blessyd
body was buryed in the sepulchre. **T**he. iiii.
that he wente downe in to hell in soule / the bo
dy remainynge in the sepulchre / and spoyld
hell of all those that were predestynate to the
glory of god. **T**he. v. that he rose agayne fro
deathe to lyfe the thyrde day. **T**he. vi. that he
ascendyd in to heuen / & there sittyth on the
ryght hande of the father. **T**he. vii. that he
shall come agayne at the generell Iugement
and iuge all the worlde good and bad.

Furthermore ye shall knowe and vnder
stande that there be .x. commaundementes of
our lord god. **T**he fyrst is this / thou shalt ha
ue no fals goddes / but worshyp one very god
By this commaundement is forbidd ydolatri
pyncypally / whiche is to do worshyp to other
than to god alone. By this commaundement

also is forbyd wytchcraftes / charmes / forces
ry / inchauntementes / & superstycyone / & all
Bayne & deuyflysshe inuēcyone / whpyder they
be done by wordes / wrytyng / or by any other
folyshe obseruāce. The .ii. cōmaundement
is thou shalt not take the name of god in Bayn
By this cōmaundement is forbyd pryncypally
all maner of heresye / also all blasphemous
wordes / whiche sounde agaynst the goodnes
of god. Also all periury: that is to say: to swe
re false wyttynge / & all other swerynge by
god Vnreuerently / or to swere Vnreuerently
by any parte of his blessyd body. The .iii. cō
maundement is / thou shalt kepe thy holyday
that is to say the sonday / & other holydayes or
deynyed by holy chyrche / and that day worshyp
thy lorde god / and absteyne fro synne specy
ally / & also bodyly laboure / excepte cause les
full & resonable. The .iiii. cōmaundement is
thou shalt honoure thy father & thy mother /
that is to wyt / thy naturall father & naturall
mother / thy god father & thy godmother / thy
goostly father and thy goostly mother. Thy
goostly father is the pope / thy bysshop / thy cu
rate / and thy goostly mother is holy chyrche /
in whom thou was regenerate vnto goostly

lyfe. The. V. cōmaundement is / thou shalt
not slee / that is to vnderstande / thou shalt
not slee no man or woman by vnlefull mea-
ne / neyther by worde nor dede: by consent nor
by fauour. By this cōmaundement also is
forbyd all maner of bodyly hurte of any per-
son agaynst ryght. Also all those slee spyrytus-
ally / that by extorcyon & power / or by any o-
ther vnyghtwyse or vcharitable meane /
oppresse innocentes which be not gylty. Also
all those slee spyrytually that backbite & slau-
dre any persone agaynst ryght or charyte / to
brynge the fro good name vnto euyl. Also al-
tho slee spyrytually / that may & wyll not re-
freshe the that be in necessity. Also all those
slee spyrytually / that by they: euyl examples
or by any other wycked perswasions induce &
bryng other to synne. The. Vi. cōmaūdemēt
is / thou shalt do no lechery / by this cōmaūde-
ment is forbyd all maner of bodyly cōmynyng
bytweene man & womā / excepte in lefull vse
of matrymony. By this cōmaūdemēt is for-
byd also all maner of fylthy & abhomynable
posucyons / wylfully procuryd by any inuen-
cyons or crafte / wherby the sēde that ys or
deynyed to generacyon of mankynde / ys done

after wyse than in to the due Vessell that is or
deynyed therfore. The. vii. commaundement
is / thou shalt doo no thefte / that ys to saye /
thou shalt not take other mennes goodes pry
uely agaynst theyr wyll. By this commaun
dement is forbyd also all maner of wrongful
takynge / occupynge / or witholdynge other mē
nes goodes / eyther by fraude or desceyte / by
ypocrysy or faynyd holynes / by Vsurye or syz
monye / by drede or threte / by strength / or Byo
fence / or by suche other. The. viii. commaun
dement is this / thou shalt bere no false wyt
nes / neyther to hurte thy neyghbour wrong
fully / nor to promote thy frende Unworthely
By this commaundement ys forbyd also all
maner of lyes conceyuyd of malycie or intens
dyd to other mennes hurte. The. ix. commaun
dement is this / thou shalt not desyre a nother
mannes wyfe Unlawfully. By this commaun
dement is forbyd all maner of concupyscence
of the flesshe / eyther Unlawfull to wyll or to
desyre / to purpose or to consente to any kynde
of lecherry / agaynst iugement of reason.
The. x. commaundement is this / thou shalt
not desyre to haue other mēnes goodes wrong
fully. By this commaundement is forbyd all

maner of Vnkefull desyres / eyther in wyll or
or in purpose to take or withholde other mens
nes goodes agaynst ryght & good consyence.
The se. x. commaundementes be includyd & Un
derstande in two commaundementes / that be
spoken of in the gospell of Matthe / that ys to
wytte / in the loue of god and in the loue of
thy neyghboure. He louyth god onely / that lo
uyth hym aboue all other thyngge / and keppt
his commaundementes for loue / & not all one
ly for fere of payne. He louyth his neyghbour
duely / that wolde Vnto hym / and dothe Vnto
hym / as he wolde his neyghbour sholde wyll
and do to hym. This is Understande of wyll
ord:yd and confyrmyd Vnto reason / that is to
saye / thou shalt wyll and do Vnto thy neygh
boure / as thou wolde ryghtfully he sholde wyll
or do Vnto the .

Besyde theyse commaundementes of our
lorde god / there be seuen workes of mercy /
whiche comenly be callyd dedes of charyte
but doubtlesse in certayne cases of necessyte
they be strayte commaundementes.

And theyse ben they. To fede the hungry
to gyue drynke to the thursty / to gyue herber

to the herberles / to clothe the nakyd / to By-
lyte the sycke / to comforte the prysoners: and
to bury the deed.

¶ Ferthermore ye shall knowe and Under-
stande that there be. vii. pryncypall Vertues
orderynge a man to lyue well / bothe agaynst
god and the worlde. Thre of theym ordre a
mā pryncypally vnto god / and they be these.
Faythe / hope / and charyte. Faythe maketh
a man to byleue well vpon god and holy chy-
che. Hope makyth a man to trust wel to come
to the ioy of heuen / by the grace of god & his
owne merytes. Charyte makyth a man to
loue god aboue all other thynge / and to loue
all other thynge for god.

¶ The other foure Vertues ordre a man to
lyue well agaynst the worlde / & they be these.
Prudence / temperaunce / ryght wysnes / and
strength. Prudence makyth a man to dyscer-
ne and iuge well what is good what is bad /
what is to be done and what is to be lefte.

Temperaunce makyth a man moderate in
etyng and drynkynge / moderate in flesshly
delectacyons / moderate in hate / moderate in
other conuersacyon of mannes lyfe. Ryght-
wysnes makyth a man to gyue to euery man

that is due to hym / whether it be in temporall
goodes or in temporall honoure / or whether
yt be in correctynge theym that be euyl / or
promotynge theym that be good. Strengthe
makyth a man stronge in sufferynge aduers
yte and trouble / stronge in excecucion of ius
tyce and correccyon of synne / stronge and
without fere to holde with trouthe and Ver
tue / stronge and without fere / to withstande
Dyce and wyckednes.

Constitution. Johā Deham de
sacramentis iterandis
De non.

Eurthermore ye shal knowe and un
derstande / that there ben seuen sa
cramentes of holy chyrche / whereof
fyue euery man and woman is bounde to re
ceyue at tyme conuenient. ¶ The fyfte ys
baptyme or crystendome / whiche puttyth a
way orygynall synne. For this ye shal un
derstande / that whan our fyist father and mo
ther Adam & Eue were create & made / they

receyuyd of almyghty god / for them & for all
they: yssue / that ys to say / for all mankynde
the noble gyfte of orygynall iustyce / whiche
yf they had kepte / they and all they: yssue ha
uyng the same gyfte: sholde neuer haue dyed
nor sufferyd any penaltie of thys wretchyd
worlde / But sholde haue ben translate at con
uenient tyme in to paradyse celestyall / there
to haue tyued for euermore. But than bycau
se they dysobeyed and brake the commaundes
ment of god they lost this gyfte of orygynall
iustyce / & fell vnto necessyte of dethe and to
other wretchydnesse of this worlde / with all
they: yssue. wherfore now we all we be borne in
orygynall synne / that is to say / in wantynge
of orygynall iustyce / and can not be sauyd by
the ordynate lawes of god / vnto the tyme
that this orygynall synne be put away & gras
ce gotten vnto our soules / whiche ys now
done by this sacrament of baptyme or crysten
dome / whiche ys the fyrst sacrament and en
tre vnto all other sacramentes.

In consylt. p:ouincial. de bap
tismo et eius affectu.

This sacrament ought not to be myny-
stryd but by a preeft: excepte case of necessitye
a than euery man and woman may mynys-
tre it. The father or the mother maye mynys-
tre it to theyr owne chylde / a yet afterwarde they
toggyder after the lawe of Matrymony: wher-
fore / yf suche case of necessitye happe vnto
any of you / than ye shall saye with good en-
tente on this wyse. I crysten the in the name
of the father / of the sonne / and of the holy
goost. And whyle ye be sayenge these wordes
ye shall caste water vpon the chylde / or
ellesa put the chylde in to the water / and than
doute ye not but that chylde receyuyth suffy-
cyentky this sacrament of baptyme. The. ii.
sacrament is confymacyon of the bysshop /
whiche gyueth grace to be the stronger in the
ryght byleue. The. iii. sacrament is penailce
whiche restoryth agayne the grace of god / yf
yt be lost by deedly synne. The. iiii. sacrament
is the blessed sacrament of the autter / whiche
encreaseth grace merueylously / a causyth o-
ther spyrytuall effectes innumerable / and no
meruayle hereof: for in this holy sacrament is
conteynyd vnder the forme of brede the very
body of Cryst Iesu / fleshe a blode / Cryste

hym selfe hole god & mā. And lyke wyse in the
chalyce after the tyme of consecracyon / is cō-
teynyed Under the fourme of wyne / the very
body of Cryst Jesu flesshe and blode Cryst
hym selfe hole god and man.

In consili. Johā Berham / de sum-
ma trinitate et fide catholica.
Capitulum altissimum.

Wot ye that be lay people / whan ye res-
ceyue this blessyd sacrament at Ester
or at other tymes necessary / ye receyue
yt in forme of brede alone. For that thyng
that is gyuen you in the chalyce is noo sacra-
ment / but wyne or water / to cause the holy
sacrament to go to his place the more redely.

The .v. sacrament is anoyntyng / whiche
remytteth and putteth away veniall syn-
nes / and encreaseth grace / to the better helth
bothe of body and soule.

There be other two sacramentes whiche
noo man ys bounde to receyue but they that
wyll. One of theym ys holy ordres / whiche

gyueth auctorite to mynyſtre aboute the ſa-
cramentes of holy chyrche. ¶ The other ye
Matrymony / whiche makyth leſſe full the body
ſy dede byt wene man and woman / whiche
were vnkfull and dampnable.

¶ In conſtitutione walteri de ſpon-
ſalibus. Capi. Matrimonium.

AND in this behalfe holy chyrche com-
maundeth vnder payne of curſynge /
that no perſone make any pryue con-
tracte of Matrymony togyder / nor any ſe-
crete promyſe therof / but that yt be done all
only in open place / and before dyuers per-
ſons / therto ſpecyally callid to bere wytnes
of the ſame.

¶ Extra de penitentiis et remiſſio.
Cap. omnis vtriuſqz.

ET for more declaracyon of the ſacramen-
t of penaunce / whiche was ſpoken of be-
fore / ye ſhall vnderſtande that there be
thre thynges ſpecyally requyred therto / that
is to wyt: cōfeſſyon: cōtrycyon: & ſatyſſaccy.

Confessyon euery crysten man and woman
after they come to yeres of dyscrecyon / ye
bounde to make at the leest ones in the yere /
than to knowlege all theyr synnes to theyr
owne ordynary curate and to none other / ex-
cepte a lawfull cause / whiche had / they may
take a nother confessour / so that they haue
lycence thereto of theyr owne curate ordyna-
rye. ¶ But for as moche as some persones
can not well make theyr confessyon / some
thynges shall be shewyd to theym nowe by
the grace of god / whereby they maye the bet-
ter order theym selfe in theyr conf-ssyon mak-
ynge. ¶ Fyyste before ye come vnto your
goostly father / loke that ye gete you in to a
secrete counsaile with your selfe: and take as
grete studye and dylygence to remembre all
your synnes / for the loue of god & your owne
soule helthe / as ye wolde take in a grete mat-
ter of worldly Dauntage. Fyyste remembre
your selfe in your consyence / whether ye ha-
ue ben doutfull in any artycle of the faythe.
The seconde / remembre whether ye haue
broken any of the .x. comaundementes of our
orde god. The thyrde: remembre whether ye
haue kepte the two commaundementes of the

gospell / that is to wyt / whether ye haue do
 upd god aboue all other thyngge / and done to
 your neyghboure / as ye wold be done Vnto.
 The fourth / remembre whether ye haue ben
 dylygent after your power to fulfyll the se
 uen workes of mercy. The fyfth: remembre
 whether ye haue fallen in any poynte of curs
 synge by the generall sentence / whiche is com
 maundyd & accustomed to be shewyd you. iiii
 tymes in the yere. The. Vi. remembre whet
 her ye haue synned in any of the. Vii. deedly
 synnes / that is to say / in Pryde / in wrathe /
 in Enuy / in couetyse / in slothe / in glotony
 & in Lechery / or in any braunches of theym.

¶ Pryde.

If in pryde / whether ye haue desys
 red any Dayne glorie / or any Dayne
 laude or prayse of your selfe before or
 ther / for any goodes of nature that ye haue
 had / as beauty / strengthe / or youthe. Or
 for any goodes of fortune / as golde or syluer
 ryche clothes / landes or cattell / or for any
 Exor. B. i.

goodes of grace / as of connyng / eloquence
wysedome / or other Vertue. **D:** yf ye haue
dyspyssyd or mockyd other / that haue wanted
any of these. **A:** Ferthermore / whether ye
haue faynyd your selfe by ypoocrisy / more hos-
ty or more ryghtwyse than ye haue bene in
dede. **D:** whether ye haue shewyd your selfe
by crakynge or bostryng / or by other inordy-
nate delyte in Pryde / to haue that thyng
that ye hadde not / or to knowe that thyng
that ye knewe not / or to haue deone that
thyng whiche ye haue not done in dede.

D: whan ye haue had any gyfte of god syn-
gulerly before other / as connyng / eloquens-
ce / wysedome / or other Vertue / whether ye
haue thought that yt hathe comen of youre
selfe and not all onely of god. **D:** though
ye haue thought yt hathe comen of god / yet
whether ye haue thought that yt hathe comen
of god for your owne merytes and deserte.

A: Ferthermore / whether ye haue ben prou-
de of youre kynne / or proude that you haue
stande in fauoure with lord / lady / or any o-
ther estate / proude of youre offyce or come
that ye haue bene in. **D:** elles whether ye
haue bene ashamyd of youre kynne bycause

of pouertye / or ye haue bene assamyd that
ye haue not bene taken Vp to hygher place or
gretter honoure. ¶ Ferthermore / whether
ye haue had pleasure to reporte your euyl de
des / or whether ye haue sought excusys for
theym and put other in the faute thereof.

Or yf ye haue ben dysobedyent to your supe
ryours / as to your father or mother or to the
prelates of the chyrche / or trustyd soo moche
in your owne wytte / that ye haue dyspysyd
the counsaile of your betters / or taken more
Vpon you / than ye and youre lernynge hathe
requyred. ¶ Ferthermore whether ye haue
louyd syngularyte in your apparell / in your
speche / or in your conuersacyon / in fastynge
prayer / or in other deuocions taken by your
owne auctoryte / than in the common fustes
and prayers / or other deuocions ordeynyd by
the chyrche. Or whether ye haue bene suspec
tyous and curyous in serchynge and iugynge
other mennes dedes / and proude and pres
umptuous in iustifyenge and preferrynge
your owne dedes / before the dedes or other.

¶ Wrathe.

Than in the synne of wraſthe / Remem-
bre whether ye haue bene ſo gretly mo-
uyd or ſtyred / by angre or wraſthe a-
gaynſte any man / that ye haue wyſſyd hym
any hurte / eyther in his body or in his goodes.
Or whether ye haue kepte wraſthe longe ty-
me in youre mynde / ofte tymes thynkyng
howe ye myght be reuengyd. Or whether
ye haue in youre angre or wraſthe hurte any
man in dede / by worde or by werke / by coun-
ſayle or by mayntenaunce. Or whether ye
haue Delyd or troublid any man by ſute or
by plea / rather of euyl wyll and malyce /
than of good zeale and affeccon of ryght
wyſneſſe. **E**ſthermore / whether ye haue
be curſyd or aſkyd Vengeaunce vpon youre
euyn cryſten. Or whether ye haue bene ſoo
angry or ſoo impacient in ſyckeneſſe or trou-
ble / or for any loſſe of temporall goodes /
that ye haue grudgyd with the ordenaunce of
our lord god / or ſpoken any blaſphemous
wordes agaynſte hys goodneſſe / or ſworne
vnreruently by hys holy name.

Eſthermore / whether ye haue refuſyd
to aſke of theym forgyuenesſe that ye haue
hurte / or whether ye haue refuſyd to forgyue

theym that haue hurte you . Or whether ye
haue mysse ordryd youre selfe in brawlynge
and chydyngge / or mysse calyngge your euyh
crysten by wordes of rebuke / eyther agaynst
theyr persones or agaynst theyr condycyons.
Or whether ye haue bene so impacient custo
mably / eyther in game or in worldely busy
nesse / that ye haue wysshyd all at the deuyll
or wysshyd your owne dethe or any others.
Or whether ye haue manassyd to bete or to
slee any body / and sworne the same with a
grete othe.

C Enuy.

Than in the synne of Enuy / Remem
bre whether ye haue bene gladdde of o
ther mennes hurte / or soyr of theyr pro
fyte . Or whether ye haue bene gladdde of o
ther mennes infamye and euylle name / or
soyr of other mennes fame and good name.
Or whether ye haue bene gladdde / that any of
your euyh crysten haue fallen to synne and
to vyce / or soyr that any of theym haue kepte
theym in Vertue or in grace.

Ferthermore / whether ye haue of malycie
and euill wyll / defamyd any persone pry-
uely or openly / or gyuen any helpe or coun-
saile thereto. **O**r whether ye haue Iudgyd
euill of youre eyn crysten / without suffy-
cyent knowlege thereof. **O**r whether ye ha-
ue made hate or dyscorde byt were any perso-
nes for malycie and euill wyll that ye haue
had to theym / **O**r whether ye haue letted to
make peace and accorde where ye myght ha-
ue done / and wolde not for hatred and ma-
lyce / or for any other wycked occasyon.

Couetyse.

Han in the synne of Couetyse / **R**es-
membre whether ye haue taken other
mennes goodes by thefte / by robbery /
or by extorcion. **O**r whether ye haue bene
in wyll or purpose for to do. **O**r whether ye
haue withholden other mennes goodes wrongs
fully frome theym. **O**r whether ye haue by
flatteryng / by fayre wordes / or by fayre pros-
myse / or by any other vntrew meane dys-

ceuyd any man of hys goodes or of hys landes. ¶ Ferthermore / whether ye haue vsyd any false or dysceytfull marchandise / eyther by vsuffyce & stufte / or by vniuste w:ygthes and measures / or by any other subtyll crafte. Or whether ye haue in any handy crafte worke or any other occupacyon vsyd subtekye or crafte / to dysceyue youre euyn crysten for youre lucre. Or whether ye haue wrought or labouryd / or vsyd bycette and sellynge on the sondaye / or on other holy dayes / without reasonable and lefull necessyte. Or whether ye haue in bycette or sellynge or in bargayne makynge / or in lendynge any money / comyncted any vsurpe agaynst the order of Iustyce and good charyte. Or whether ye haue comynctyd any Symony / that ys to say / bought or solde any bargayne made of spyrituall thynge for any temporall goodes.

¶ Ferthermore / whether ye haue fulfyllyd the deddes wyll. Or whether ye haue ben executoure and kepte the goodes to youre owne vse / or spente theym otherwys than in the dedes of charyte / or than the deddes wyll hath requyrd. Or whether ye haue

Falsely forsworne your selfe for any wordely
Vauntage/ or whether ye haue desyred any
mannes hurte or any mannes deth/ bycause
of any Vauntage that myght come to you
therof. Forthermore/ whether ye haue payed
duely your seruauntis theyr waggis/ or yf ye
be a seruaunt/ whether ye haue done truly
your seruyce/ or whether ye haue myspende
your maisters goodes or otherwys hurt your
maysters Vauntage eyther wylfully or by
your neglygent seruyce or whether ye that be
of power haue withdrawen youre hande of
charyte of refrechynge pore people/ and ben
trouctyse in gettynge wordely goodes/ coue-
tise in keepynge theym and sorowful in depar-
tyng frome theym.

¶ Slouth.

Than in the synne of slouth/ remembre
whether ye haue ben slouthful in gods
diseruyce/ specyally on the sondaye
and hollydaye slouthfull to come to chyrche/
slouthfull to pray whan ye haue ben there/
slouthfull to here the worde of god preached/

stouthfull too applye youre mynde to good
thoughtys and medytacyons. Neglygent
to refrayne your mynde from euyl thoughtes
or your eyes from Vnchast lokes. Forther
more / whether ye haue ben neglygent to lerne
your Vater noster / your Aue ma. or your
Credo. or whether ye haue ben neglygent to
teche the same to your owne chylderne / or to
your god chylderne. or whether ye haue chas
tysed your chyldre and taught theym good
manners / or ye suffred theym to vse great
swerynge and at theyr pleasure wanton and
dysolute. or whether ye haue ben neglygent
in kepyng your chylderne fro fyre and was
ter / and other lyke ieopardes.

Forthermore / whether ye haue myspēt your
tyme in ydelnesse / or omitted and lefte vndone
thynges that ye were bounde to do. or
whether ye haue broken any Bowe that ye
haue before tyme promysed / or whether ye ha
ue broken or ben neglygent in fulfyllynge the
penaunce that hath ben resonably enioyned
you by your gostly father / or by your ordyna
ry. or whether ye haue had at any tyme suche
heuyneffe / that ye haue dyspayred of the mer
cy or helpe of god / or wheder ye haue wished

or wyllyd indyscretely youre owne dethe / or
whether ye haue gyuen due thanks to god
in your trouble or in your heuynesse / remem
brynge that our lorde sendeth all for the best /
yf ye can so take yt.

¶ Glotony.

Than in Glotony / Remembre whes
ther ye haue broken any fastes that has
the bene commaunded by the chyrche /
without lefull cause . Or whether ye haue
eaten and dronke many tymes soo moche /
that ye haue had Domytes / Or ye haue fal
len thereby in to sykenesse of dronkenшыp /
or ye haue fallen thereby to hate and dyscens
cyon / or ye haue fallen thereby to suche dys
solute myrthe and recheles behauoure / that
ye haue not dewely fulfyllid those thynges
that haue bygyd to youre offyce or to youre
charge . ¶ Ferthermore / whether ye haue
had inordynate delectacyon in eatynge and
drynkynge / or vsyd any inordynate desyres
of mettes or drynkes / more costely / or more

delicately preparyd / than reason hathe requyrd. Or whether ye haue inducyd or causyd any other to take suche maner drynkes / or so largely therof / for the entente to make theyn drunken / eyther for spoite / or for any other wyckyd occasyon.

Lechery.



Whether ye haue kepte or contynuyd fylthy thoughtes of the fleshe in your mynde / for delectacyon and pleasure of youre body. Or whether ye haue consentyd in youre mynde to haue any fylthy dede / besyde the lawe of Matrymony. Or whether ye haue within Matrymonye vsyd any maner / contrary to due order of nature / or agaynst the prosyete of generacyon. Ferthermore / whether ye haue excytyd or mouyd any other to thys fylthy synne of Lechery / eyther by sygnes or by wordes.

or by adournamentes of your body / or by fylt
ghy gesture and wanton behauoure / by synng
ynge / daunsynge / kyssynge / halssynge / or by
any other dyssolute or vnhonest demeanoure.
Or whether ye haue not fledde the occasyons
of this fylthy synne / but rather sought occas
syons thereto. ¶ Ferthermore / whether ye
haue had eyther in youre youthe or any other
tyme / fylthy touchynge of your pryue mem
bres / or of any others / and whether ye haue
had any pollucyons in youre slepe by fylthy
dremes or vncleane ymagynacyons specyally
by occasyon gyuen before of your selfe / Or
whether ye haue had bodyly dede of lechery
with any person / and whether synngle or mas
tyed / Byrgyn or other / or with any of your
owne kynne / or with any rekyggyous person
or within holy orders.

¶ Whan ye haue remembryd your selfe dylly
gently in the secrete counsaile house of youre
conscience after this maner of wyse / or af
ter any other good suffycyent maner / as the
grace of god and your owne wyl and wyses
dome wyl serue you. Then goo to youre
goostly father and shewe hym all youre syn
nes playnely without any coloure or cloke /

specyally your deedly synnes / yf ye haue any
done syth ye were last shryuen with due cir-
cumstaunce / and with the occasyons thereof
accordynge. And than ye fulfyll one of these
thre thynges that be specyally requyrd to
this sacrament of penaunce. And a nother
thyng that ye also requyrd therto ye Cons-
trycyon / that ye to saye / that ye be sorry for
all those synnes that ye haue done / and be in
wyll and purpose no more to synne.

The thyrde thyng that ye requyred to
this sacrament of penaunce / ye Satisfacs-
cyon / that ye to say / that ye be in wyll to ful-
fyll suche penaunce as shall be reasonable
lymyttyd / after the quantyte of your synnes

Than these thre thynges had after this
maner of wyse / the preeft that hath iurysdyc-
cyon vpon you / mynystreth to you the sacra-
ment of penaunce and grace of absolucyon /
& declareth you clene assyfyd of al youre syn-
nes (quantum ad culpam) that ye / all youre
synnes were they neuer so grete / for whiche
ye had deseruyd payne euerlastynge / nowe
that payne ye chaungyd by Vertue of this sa-
crament of penaunce / into temporall payne
of this worlde / or of purgatory. And yf the

penaunce enioyned by the prest whiche standeth pryncypally in prayer / fast and almes dede. If that penaunce be suffycient in the acceptatyon of god / for the quantite of your synnes / that fulfyllted the payne of purgatory / also whiche elles were due for the sayd synnes / shall be fully remytted and forgiven you.

But nowe to the honoure of god and to the confort of all vs that be wretched synners Here may be moued a questyon / whether euery man after he haue done any dedly syn. Be out of state of grace and in state of dampnacyon / Vnto the tyme that he be shryuen therof Vnto his goostly father / and receyue this sacrament of penaunce. **Q**: whether he be in state of grace and state of saluacyon / beyng alone sory in hys herte for hys synnes wyth wyll and purpose no more to synne / though he deferre his shryft Vnto the tyme generall assygned by our mother holy chyrche. In thys behalfe two wayes may be taken / the one way is good and sufficient / the other is better and more perfyte. **B**etter it ys and more perfyte way for a manne to go to hys goostly father shortly after he hath done

any dedely syn / and be shryuen therof and receyue the sacrament of penaunce / thanne to deferre his shryft any longre / and that for dyuers causes. One ys / he shall haue the more increase of grace. Another ys / he shall haue the better knowlege of hym selfe and of hys synnes. The thyrde ys / he shall the better benquesshe and ouercome the temptations of the deuyll / wyth other pryfetes that he shall haue thereby / wherfore it ys specyally counsellid vnto euery man and woman / after they fele theym selfe greuously wounded wyth any dedely synne / thanne shortely to takske theyr gostly father / whych he may minstre vnto theym this sacrament of penaunce.

But for as moche as somme be nat dysposed to take the better and the more persfyte waye / namely sythe oure mother holy churche commaundeth no laye personne to be shryuen / but ones in the yere / except in dyuers cases / as whan he is in peryll of deth / or whanne he shall receyue other sacraments. Therefore ye maye take that other waye / whych ys ryght good and suffycient / that ys too wytte / that ye ones in the daye / or ones in the wcke at the leest / as

Upon the sondaye and other holy dayes / re-
cyte and relyn vpon bytwene god and you / in
the secrete house of youre conscience / howe
ye haue spent or passyd youre tyme . And yf
you fynde in youre conscience that ye haue
done any dedly synne that day or that weeke /
than loke that ye be sorowful for yt / and be in wyll
and purpose with helpe of our lord god noo
more to synne / purposynge stedfastly to be
shyuen therof to your goostly father / at tyme
assygnyd by holy chyrche . ¶ He that ord-
deth hym selfe after this maner / though he
had done neuer soo grete nor so greuous syn-
nes / nor neuer so ofte tymes / ye though yt
were seuen tymes in the daye / he myght yet
as ofte ryse agayne by this meane from deede
by synne to the fauoure of god / from state of
dampnacyon into the state of saluacyon .
¶ Let no person therefore in any wyse refuse
this gentyll and souerayne medycyne / after
they fele theym selfe woundyd with dedly
synne / but remembre well these thre thynges
before rehersyd . ¶ The first / that they
be sorowful in herte for theyr synnes . ¶ The se-
conde / that they haue purpose to be shyuen
therof / at tyme assygnyd by holy chyrche .

The thynde / that they be in wyll with helpe
of god / no more to synne . If ye wante any
of theſe thre thynges / after ye haue com-
mytted any deedly synne / whether yt be by
worde / by thought / or by dede / than doutles
ye be oute of the fauoure of god / and in the
ſtate of dampnacyon . And all the workes
that ye do in the meane tyme / be deed and vn-
fructfull / and ſhall neuer be accepte in the
ſyght of god . And yf ye take theſe thre thyng-
es with you trewly and vnfaynedly / thou-
ghe your synnes that ye had done were neuer
ſo grete / yet by this meane ye ſhall be in the
fauoure of god / and in ſtate of ſaluacyon .

And yf ye happen to dye ſodeynly withoute
any other ſhryfte / ſo that ye dyſpyſe not to be
ſhryuen at conuenient tyme / than doutleſſe
this ſhall be ſufficyent for your ſaluacyon /
and all the good workes that ye do in the mea-
ne tyme ſhall be fructfull and graciously
accepte in the ſyght of god / there to haue gra-
ce / and afterwarde glorye euerlaſtyng .

Beſyde theſe doctrynes before ſayd / yet
let vs conſyder and ofte tymes call to mynde
the moſt ferefull houre of dethe / and puruey
now ſome remedies & preſeruatiues agaynſt

the troublous temptacyons that happen comonly the sayd tyme. And this ys necessary not onely for our selfe / but also that we may geue counsaile and exortacyon to our frende whan he is in the same ieoperdye / For yf he maye be callyd a frende that ys dyligent aboute a syche persone to mynysstre vnto hym thynges necessary for his body / whiche shall be shortly dyssolued / and be meate for wormes. Noche more than he is worthy to be callyd a trewe and a faythfull frende / that ys dyligent aboute a syche persone to mynysstre vnto hym thynges necessary for his soule / whiche shall neuer dye / but euer endure / eyther in ioye continual / or elles in payne euerlastyng. ¶ Lette vs nowetherfore consydre the troubles of the houre of dethe / and than we shall suffre theym the more easely whan they come. ¶ First we shall consydre fyue maner of troubles or temptacyons whiche the wycked fende commonly troubleth or tempteth a crysten soule withall / at the houre of dethe. ¶ The fyrste ys agaynst the faythe whiche cometh pryncypally by suggestyon of the deuyll. For the deuyll knoweth

surely / that there is not a more redy meane
to brynge a soule vnto euerlastynge payne of
hell / than for to enduce hym by some crafte or
subtell persuasyn / to forsake his saythe / or
to doute in any parte therof. But than aboue
all thynge / lyke as ye haue begon youre lyfe
inperfyte saythe of hely chryste / endeuoure
your selfe stedfastly by the grace of god / soo
for to ende yt. And lose not the good dedes
that ye haue done in youre lyfe before / for all
the welthe in your lyfe before / hangeth than
of the ende. ¶ Thynke therefore stedfastly
in youre mynde / that all persuasyns / mo-
uyage agaynst the trewe saythe of the chrys-
che / be but temptacyons and wyked sugges-
tyons of the deuyl / whiche wolde dysceyue
you and make you to lose that ye haue done.
¶ Consydre well also and stedfastly bylkeue
that there was neuer man nor woman syth
the begynnynge of the worlde / that euer plea-
sed almyghty god / without trewe saythe of
our lord god. There was neuer soule that
euer came to heuen / nor yet hall doo / with-
out trewe saythe of our sauour Cryst Jesu
For yf that the dyuyl wolde dyspute with

you in youre faythe / Beware that ye stande
not with hym in dysputacyon thereof / for yf
ye do / you put your selfe in grete leoperdye.
For the deuyll ys so subtell in argumentacy-
ons / that all the clerkes Vpon erthe be not
able to be comparyd Vnto hym. And though he
cure faythe in manie soules be lyke Vnto swe-
te spyces of the potthycaryes shoppe / whiche
in betynge and boultynge gyueth euer the
swetter sauoure. Also yf a man wyll presu-
me Vpon his lernynge or Vpon his reason / to
stande in dysputacyons of his faythe / with
the olde serpent the deuyll / he shall not fall
but he shall be brought in to the snares of the
deuyll / with manyfolde errours and incon-
uenyentes. Therefore whether ye be clerke
or lay man / haue euer your faythe stedfastly
rootyd in the faythe of the chyrche / and con-
tente your selfe to rest therto at all tynes /
but specyally at the houre of dethe whan your
wyttes be moost feble / and your goostly ene-
mye moost cruell. ¶ The seconde trouble
or temptacyon at the houre of dethe / is despe-
racyon. This temptacyon cometh comenly
by suggestyon of the deuyll / for whan a soule
is fore troubyd with sykenes or heuynes /

than the deuyl putteth into his mynde / such
the synnes as he hath done before tyme / spe-
cially some synnes whereof he was neuer
shyuen / somewhat of negligence / somewhat
of forgetfulness / and than the sycke persone
so troublid bothe in body and soule / remem-
bereth nothyng but payne and synne . wher-
fore some tynes he feareth so moche the ryght-
wysnes of god / seynge all onely the abhomi-
nacyon of hys owne lyfe / and noo thyng of
his good dedes / that he hath not suffycient
hope and trust in the mercy of god / but fall-
eth in to desperacyon without remedy.

This desperacyon ys moost greuous and
moost perylous aboue all the synnes in the
worlde / wherfore yf any suche temptacyon
come in a mannes mynde / let hym arme hym-
selfe myghtely with the Vertue of hope and
good confydence . Consyderynge well and
perfyteley trustynge / that though a man had
neuer done good dede / but as many synnes
as euer was done syth the begynnynge of the
worlde or shall be done to the worldes ende .
And though he had neuer ben shyuen nor
done penaunce for theym / and at the houre of
dethe peraduenture he myght not speke / or

Had not leasure to be shryuen / yet he sholde
not in no wyse dyspayre of the mercy of god.
For in this case it were suffycient for his sal
uacyon / to be sory in his herte for his synnes /
and aske god mercy all onely in hys mynde
for theym / thynkyng that the mercy of god
is euer in this worlde aboue his ryght wysnes
A man sholde euer haue soo grete hope and
trust of his saluacyon / that though he an auns
gell of heuyn apperyd vnto hym and shewed
hym that he sholde be dampned / yet he sholde
not byleue hym / but rather thynke that it we
re some illusyon of the deuyll / transformyng
hym selfe in lyknes of an aungell for to dys
ceyne hym. And yet / yf he were certyfied
that yt were an aungell of god in dede / yet
he sholde not dyspayre of his saluacyon / but
rather thynke that the aungell spake condys
cyonally / that is to say / that he sholde be dams
pned / yf he wolde not be in wyll and purpos
se to amende his lyfe and to be sory for his syn
nes that he hathe done.

The thyrde trouble or temptacyon at the
houre of dethe / ys angre / wrathe / and impas
cyence. Thys temptacyon cometh ofte tyme

mes by suggestyon of the deuyl / whiche mo-
ueth a soule to grudge with hys sykkenes /
and to thynke that his payne ys gretter than
he hath deserued. wherfore he cryeth and com-
playneth Vnto god and saythe. why sufferest
thou me lorde god to contynue in so longe and
soo grete payne / what haue I doone that I
sholde suffer all thys.

Consydre here saythfull soule / that by
many trybulacyons we must entre in to the
kyngdome of heuyn. For a man is not wor-
thy to come to grete ioye that wyll suffer noo
payne therfore / and what ys the payne of a
weke / a moneth / or a yere / to the grete and
inestimable ioye of heuyn / whiche shall not
endure a weke / a moneth / nor a yere / but
euermore / worlde without ende.

The dere byloued soules of oure lorde
suffered grete payne before they departed
oute of thys worlde. And they were glidde
soo to deo / knowynge the grete profytes
and commodytyes that they sholde haue
therefore. If we wolde remembre and im-
prynt well in our myndes / what payne and
passyon oure sauoure Cryste hath taken
for vs / we myght thynke our selfe depeate

persones / yf we wolde not pacyently suffre
some payne for hym and for the welth of our
soules / to obtayne the grete blyssse that he has
the bought for vs.

Let vs therfore endeuoure our selfe pacy-
ently to suffre payne for the loue of hym / whi-
che suffred the grete payne and passyon of the
moost bytter deathe on the crosse for vs. And
thoughe our fleshe grudge with payne / and
desyre helthe and rest in this worlde: we must
forsake this desyre & put our wyll to the wyll
of god / whiche knoweth best what thyng
is best to our auayle. And thanke hym hertely
for his dysytacyon in sendyng vs payne and
passyon here in this worlde / lyke as we recey-
uyd of hym a precyous gyfte. For yf we be
parteners with our lord in payne and passyon
we shall be parteners with hym in ioye and
consolacyon. **T**he fourth trouble or tem-
ptacyon at the houre of deathe / ys couetyse
and busynesse of mynde in worldely thynges
whiche draweth the soule from the deuoute re-
membraunce and inwarde loue that yt shoulde
haue in our lord / specially at that tyme.

This temptacyon cometh ofte tymes by sug-
gestyon of the deuyll / whiche putteth in man

nes mynde at the houre of dethe suche thyn-
ges specyally as a man hath loued best in hys
lyfe before / as ryches / worldey pleasures /
wyfe and chyldren / and suche other. These
the deuyll presenty th busyly to a mānes myn-
de / for that entente that he sholde rather occu-
pye hys mynde here withall / than with gostly
profyte and welthe of his soule. Therefore to
puruey remedye agaynst this temptacyon /
it were expedyent that euery man haue hys
testament redy made in tyme of hys helthe /
that he be not lettys aboute the orderynge of
his worldey goodes at the tyme of his depars-
tyngge / whan he sholde specyally order his sou-
le to the loue of god / and forsake the loue of
all temporall thynges. ¶ For our sauoure
saythe / he that wyl not forsake father and
mother / wyfe and chylderne / and all other
temporall possessyons / he may not be my dys-
cyppe / wherfore they that shal be aboute syke
persones / let theym beware that they gyue
theym not ouer grete comforte of bodely hel-
the / nor put theym in ouer moche trust and
hope of lyfe / for suche swete wordes and Bay-
ne comfortes / maye be occasyon of theyr. Vt-
ter dampnacyon. But let theym moue theym

dylygently to forsake the loue of thys wreted
thyng worlde / and to put theyr wyll to god /
and to be content alwayes / whether yt be to
lyue or to dye. And of bothe / rather order the
selfe to dye than to lyue / and than they shall
not be dysceyued. For many a man ys dyscey
ued in tyme of theyr dethe / by hope of longe
lyfe. For as longe as they trust to lyue they
wyll neuer dyspose theym persytely to dye /
and so de the taketh theym vndysposyd / to the
grete hurte of theyr soules.

The fyfth trouble or temptacyon at the
houre of dethe / ys pryde and Vayne glory whi
che cometh chesely by instygacyon of the deu
yll. For whan the deuyl perceyueth that
he can not ouercome a soule by any of theyse
temptacyons before rehearsed / thanne he mo
ueth hym to reioyce in hym selfe of his good
dedes / sayenge vnto hym. **O** howe stronge
be ye in faythe / howe stedfast in hope / howe
persyte in pacyence / ye shall fynde but fewe
suche as ye be / ye haue done so many good de
des in youre dayes / that ye shall be remems
bred as longe as the worlde standeth. **T**his
ys a peryllous & a subtel temptacyon / wher
fore ys any suche thoughtes come to y: ure

mynde / like that ye make youre selfe lowely
vnto our lord / consyderynge that of youre
selfe ye be nought elles / but a synfull creatur
re and a wretchyd synner / not all onely for
that ye haue doone / but also for many synnes
whiche ye shoulde haue fallen vnto / yf ye had
not ben preserued of our lord therefrom.

And where ye haue euer in your lyfe done a
ny good dedes / those came not of your selfe /
but of the grace of god / to whome belongeth
honoure and prayse therfore.

Thus ye shall with goddes grace ouer
come the temptacyons of the deuyl / for wha
he wolde exalte you by Pryde and Baynglos
rye / ye shall lowe your selfe with mekenesse.
And whan he wolde lowe you by desperacy
on / ye shall exalte your selfe by stedfast hope
of the grete mercy of god.

More ouer / ye that shall be aboute sycke
persones / like that ye counsaile theym be ty
me for to receyue the sacramentes of the chyr
che / for they be souerayne medycynes bothe
for the soule and for the body / For all sycke
nesse and payne cometh of synne / for yf there
had neuer bene synne / there shoulde neuer ha
ue bene payne.

But remedy agaynst synne is grace / and
grace ys gotten chesely by the sacramentes
of the chyrche / wherfore doutlesse the sacra-
mentes of the chyrche be souerayne medecy-
nes bothe for the soule and also for the body /
and after that the sycke persone hath recey-
uyd the sacramentes of the chyrche / let hym
not fere to dye / at any tyme that shall please
god to call for hym / remembryng that there
ys none other waye to come to the ioye of he-
uen / but all onely by this way of dethe . For
all the soules that be nowe in heuen / hath pas-
syd this way of dethe . And though the flesshe
and the sensuall appetyte grudge and fere to
dye / let not this trouble the sycke persone /
for yt ys naturall for the flesshe so to doo / but
this grudge and fere shall not lose the meryte
te of the soule / yf the soule consente not wyl-
lyngly therto / but be contente to submyt hym
selfe to the wyll of god whether yt be to dye
or to lyue . Nowe for a shorte conclusyon that
aman may the better knowe at the houre of
dethe / whether he be in state of saluacyon /
he shall examyne hym selfe or his frende in fy-
ue wyse of .v. specyall thynges .

Fyrste whether he byrue all that longeth

to crysten faythe as holy chyrche bykreueth and
teacheth. ¶ The seconde / whether he truste
stedfastly to be sauýd and to come to the ioye
of heuyn / thurgh the merytes of Crystes
passyon. ¶ The thyrde / whether he be sorý
for all the synnes that he hath done / and aske
he specyally forgyuenes of god for theym /
with wyll and purpose neuer to synne after.

¶ The fourthe / whether he forgyue all
theym that haue hurte or offendyd hym / by
worde or dede / and aske all theym forgyuenes
that he hath hurte or offendyd / eyther by
worde or by dede. ¶ The .v. yf he haue
hurte any man / whether he wyll that restytu
cyon and amendes be made vnto theym / ac
cordinge to ryght and conscience / as ferre
as hys power maye extende. ¶ These fyue
questyons be necessary to be askyd of theym
that lye in ieoperdye of dethe. And who soo
euer maye answer to all theym and saye ye
thereto / truly & vnfaynydly / by his worde of
mouthe / or for wante of speche in hys herte
alone / he maye be assuryd / yf he soo departe
this worlde / that he shall be sauýd / and come
to the blysse of heuyn euerlastyng / yet in all
maner of troubles and temptacyons in body

or in soule let euery man remembre inwardly
the blessed passion of our sauoure **Tryst**
and call therto for helpe and socoure / and he
shall fynde remedye therein. Besyde this / let
euery man call vnto the glorious **Virgyne**
the mother of god / our lady saynt **Mary** for
helpe / comforte / and assystance / for she may
helpe vs and socoure vs / for she ys moost of
power vnder god / and doubtlesse she wyll
helpe vs and socoure vs yf we call vnto her
for she is the mother of mercy and pylpe / and
our specyall aduocate / for to her we and pres
sent all our causes and necessytes to the hy
gh Judge of heuyn / her owne blessed sonne.
And doubtles yf ye not to be thought / that su
che a noble sonne / so louynge and so gentyll
vnto his mother / wyll denye her any thyng
that she asketh. wherfore let euery man and
woman at all tymes / but specyally at the hou
re of dethe / call vnto her for helpe and so
coure / and doubt ye not / but she wyll euer
be redy to helpe / socoure / comforte and assyst
vs in all oure causes and necessytes. Besy
des this / lette euery man and woman at the
houre of dethe make inuocacyon / and theyr
frendes with theym / vnto holy angells and

sayntes of heuyn / specyally to those / whiche
they haue had moost deuocyon vnto in theyr
lyues / and so fynally recomende theyr soules
vnto almyghty god / to his blessed mother
and Vyrgyne oure lady / and to all sayntes /
sayenge. (Ti) manus tuas domine. &c.) And
other prayers whiche shall be thought conue-
nyent and pleasaunt vnto god. To whome
be honoure and glo:ye everlastynge. Amen.

¶ Finis.